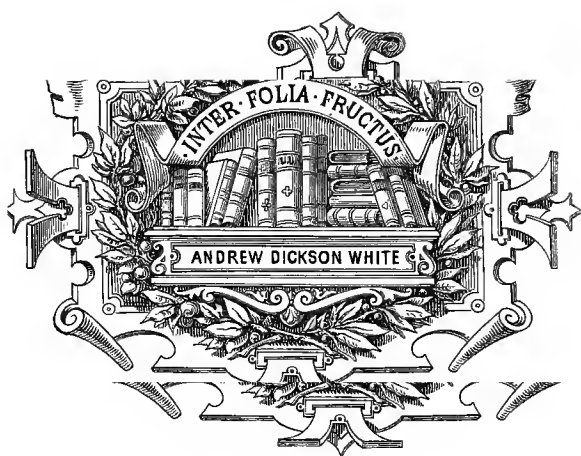


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UNIVERSITY OF MICHIGAN.

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# A MEMORIAL DISCOURSE

ON THE

LIFE AND SERVICES

OF

REV. HENRY PHILIP TAPPAN, D. D., LL. D.

PRESIDENT OF THE UNIVERSITY FROM 1852 TO 1863.

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Delivered in University Hall, by request of the Senate and Alumni,  
at the Meeting of the Association of the Alumni,  
June 28, 1882, by

PROFESSOR HENRY S. FRIEZE, LL. D.

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PUBLISHED BY THE UNIVERSITY,  
1882.

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## ACTION OF THE UNIVERSITY SENATE.

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At a meeting of the University Senate, held on the 21st of November, 1881, the death of Ex-President Tappan was announced by Acting President Frieze, in the following terms:

GENTLEMEN OF THE SENATE,

Again it has become my sad and painful duty to call you together for the purpose of adopting resolutions of respect for the honored dead.

Scarcely a year ago we followed to their last resting place the remains of the lamented Watson. Since then, Ex-Governor Bagley, Ex-President Haven, and the venerable Professor Williams have passed away, one after the other, in quick succession, and the death of each of them has called forth from this Senate expressions of profound regret, and the due tribute of praise for pre-eminent worth and service.

But the death record of the year was not yet closed. One more name was to be added to the mournful list, a name which must for ever stand first among the names illustrious in the history of this University. We have received the announcement of the death of Henry Philip Tappan, first President of the University of Michigan. Most impressively does this announcement come upon us, after the losses, unprecedented in our history, which we have so recently been called to mourn. Most impressively does it remind us that this institution is rapidly passing beyond its infancy, and that it numbers amongst its friends, its alumni, and its past and present officers of instruction, many who are already advanced in life, and who are liable at any moment to fall by the wayside.

We know not yet the nature of the attack which has suddenly removed the venerable Ex-President from the scenes of earth. Letters received from his family but two weeks ago spoke of him as being in his usual vigorous health, and as taking his customary

walks. Certainly we had reason to think that he had still a strong hold upon life, even though several years beyond the allotted three score years and ten, and that years of tranquil happiness were still in store for him in that sweet vale in the heart of Switzerland, which he had chosen for his last earthly home.

But whatever may have been the occasion of his death, his numerous friends and admirers in this and in foreign lands, and, above all, those who were related to him in this University as associates or pupils, will find a mournful satisfaction in the reflection that the great work of his life was long ago completed, and that it was completed here. For, however eminent Dr. Tappan may have been as a thinker, as a philosophical writer, as a divine, as a gifted teacher, and as an eloquent speaker, there can be no doubt that his well-won reputation derived from these various gifts and attainments will be eclipsed by the greatness of his achievements in founding and building up, in organizing and developing the higher educational work of the State of Michigan. And this greatness will be enhanced by the influence which his work will be found to have exercised upon the State universities, and the educational systems of all this vast region of the lakes and of the West.

Filled with the idea of the excellence and completeness of the educational systems of some of the European nationalities, and seeing no promise or possibility of any such system in our Atlantic States, where the higher institutions are entirely isolated, and have no root in a system of public primary and secondary schools, he came to this State, then in its infancy, and he found here in embryo the very system of general and complete organization which he had so much longed to see in operation, the counterpart, at least in form, of those of the old world, and the only one which, in his estimation, possessed the conditions of solid, permanent, and complete success. With great enthusiasm he entered upon the enterprise of developing the educational possibilities of this system ; with glowing eloquence he impressed his great thoughts and high hopes upon the educators and the people of the State. His comprehensive views, taking in the interests, not of any one class, not of any one profession, not of any one department of study or grade of education, but the educational interests of all classes and of the entire community, in all branches, grades, and departments, enforced with arguments derived from extensive reading, from wide observation, and from profound thought, have been impressed so indelibly upon the University and the educational work of the State,

that these will never cease to be a clear and legible record of the great life work of Henry P. Tappan. There is no doubt that his genius, his eloquence, his force and persistence gave an impulse to the educational work of the University and of the State which will be felt to the latest times.

And now I invite you, gentlemen, to take such measures as may seem to you appropriate for the purpose of showing all due honor to the memory of the first President of the University.

On the conclusion of the Acting President's remarks, a committee, consisting of Acting President Frieze, and Professors A. B. Palmer, C. K. Adams, T. M. Cooley, and M. L. D'Ooge, was appointed to draft resolutions, and to make such other arrangements as might seem desirable. The report of this committee was presented at an adjourned meeting of the Senate, held on the 28th of November.

The following preamble and resolutions, prepared by Judge Cooley, were unanimously adopted by the Senate :

The members of the University Senate have received with profound sensibility the intelligence of the death of Henry Philip Tappan, our former President. Grateful to a kind Providence for having spared the life of this eminent man until he was full of days, as he was of honors, we deem it fitting, in expressing our sense of his loss, to recall with brevity some of the services which specially endear his memory to the hearts of those whose affections cluster around the University to which he gave the best thought and the most earnest labors of his matured years.

While yet the University was incomplete, even in skeleton structure, and before there had been breathed into it the life of popular favor, he took up its interests in his strong arms, with a faith that saw all its possibilities, and a courage that would not stop short of achieving them.

He brought to us an acquaintance with foreign systems which was new to our people, and he was one of the first among eminent educators to perceive that the system, of which a sketch already appeared in our laws, had been wisely planned, was peculiarly

fitted to the needs of the State, and, if developed in the light of foreign experience, was capable of being made the chief glory of the commonwealth.

He saw better than others did, that in accomplishing this the chief need was not stately halls and aspiring chapels, but educated and able men ; and he not only called such men about him so far as the resources at his command would enable him to do so, but in reports, public addresses, and papers, he appealed to the people of the State, and to its legislation, to take this imperfect and starving institution to their hearts, and give to it the means of completing a corps of instruction commensurate with the demands which he foresaw must soon be made upon it, and in some degree proportioned to the resources of the State.

While appealing for State aid, he did not hesitate in any reform because it would for the time encounter popular opposition or prejudice, but moved on with confidence, trusting in the good sense of the people for the final approval of his plans. We recall especially among these reforms the abolition of college dormitories, with their attendant evils.

Believing most implicitly that the University should not stand apart from popular institutions, and from the people, he challenged the assistance of the people for it as an integral and necessary part of a State educational system, of which the common and high schools should also be necessary parts; and much of his attention was directed to making it plain that the best interests of the State required a system complete and adequate to all the wants of instruction, interwoven with the political structure of the State, and extending its beneficent and elevating influences to every hamlet and every household.

Compelled to appeal to a people still busy in hewing out for themselves dwelling places in the forest, and still heavily burdened with public and private debts, it was inevitable that he should often be rebuffed, but he was never discouraged; and he had the great and proud satisfaction of knowing that from year to year he was making his way steadily in the confidence and regard of the people, and that the University of his affections was gradually and surely becoming also the University of the people.

His broad catholicity of spirit rejected and spurned the notion before prevalent, that appointments to chairs of instruction must be made on denominational grounds, and he refused to recognize

in those who should be invited to share his labors any other tests than those of character and fitness.

Among his pupils he was quick to recognize ability and promise, and during an incumbency of the president's chair for eleven years he drew to himself the esteem and affection of successive classes, and impressed every receptive and vigorous mind among them with something of his own strength and power. When he left he could justly take satisfaction in the knowledge that his pupils, while they respected him as a teacher, loved him also as a companion and friend, and bore for him such reverence as children have for a father at once great in heart, broad in mind, and vigorous in intellect.

Cherishing the memory of his great qualities and great services, we do hereby resolve:

1. That this expression of our esteem and regard be entered as a perpetual memorial on the records of the Senate, and that a copy thereof be published in the papers of the day.

2. That we most deeply sympathize with the family of the deceased in their great and sore affliction, and that the Secretary be directed to transmit to them a copy of this paper as an imperfect but most sincere expression thereof.

After the adoption of the foregoing resolutions, the Senate requested Acting President Frieze to prepare a memorial address in honor of Dr. Tappan, to be delivered in connection with the exercises of commencement week in June.

In reply to the communication sent to her by the Secretary of the Senate, Mrs. Tappan sent the following letter, which, by order of the Senate, has been entered in its records:

BEAUVAL, VEVEY, Jan. 5, 1882.

WILLIAM H. PETTEE, Esq.,

*Secretary to the Senate of the University of Michigan.*

MY DEAR SIR—I hasten to reply to your communication of Dec. 17th.

I, Dr. and Mrs. Brunnow, and my grandson, Mr. Brunnow, beg you will express to President Frieze and the Senate of the Univer-

sity our warm thanks and high appreciation of their deep sympathy with us in our great sorrow, and especially for the resolutions which so beautifully express the grateful love and high estimation in which they hold the character and services of my dear husband.

It is a touching tribute to his memory, that an absence of eighteen years has not weakened the veneration and affection in which he was held during the time he presided over the University. His love and interest in the University remained undiminished, and he ever welcomed his old students and friends with heartfelt pleasure, who from time to time found their way to him on this side of the Atlantic.

An institution so dear to his heart, and to which he devoted the best years of his life, will ever be dear to us, and we all unite in wishing for the University of Michigan a prosperous and noble future.

We also beg you will accept our grateful thanks for your sympathy for us, and your own regret for him, who, though personally unknown to you, still holds a place in your heart.

Very sincerely yours,

JULIA L. TAPPAN.

# HENRY PHILIP TAPPAN.

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## A MEMORIAL ADDRESS,

BY

PROFESSOR H. S. FRIEZE, LL. D.

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He who gives direction to the education of a state does more than any other man to shape its destiny ; nor without reason was it said by Ernst Renan : “ It is the German universities that have won the victory of Sadowa ! ” and, again, four years later, in all the bitterness of defeat : “ It is the German universities that have conquered us at Sedan.”

History, indeed, is revising its estimate of men and of things. It is learning that wars and military conquests, that the agitations and shifting successes of political parties—the themes on which it has lavished hitherto all its eloquence and all its gifts of portraiture—are often but effects or second causes, due in fact to the men of thought, who, in comparative quiet and obscurity, have wrought out and enunciated ideas and principles that have enlightened the minds and stirred the souls of men, impelling them on to social reform and national advancement. Therefore, it is bringing into more just prominence the interests, the agencies, and the actions that touch the inner life and the vital welfare of men ; the interior development, the industries, the religion, educa-

tion and culture, the literature and art, that make up the real life of nations.

And thus the historian of our day assigns an eminent place to the men that have taken the lead in devising educational systems and in perfecting educational methods. Socrates he thinks not less worthy of his pen than Pericles, Aristotle than Alexander, Quintilian than Vespasian. Alcuin and Erigena he puts side by side with Charlemagne and Alfred; Erasmus, Luther, and Melancthon in his regard are more important than Leo X, Charles V, or Francis I. Such men as Ascham and Milton, Lord Bacon, Newton, and Bentley, Fichte, and Pestalozzi, Cousin, Guizot, and Arnold of Rugby, are characters more suggestive of advancing civilization than contemporary sovereigns and statesmen. Educational statesmen, indeed, many of them have been. Such we may justly call Plato, Alcuin, Melancthon, Fichte, and Victor Cousin—all of them men who clearly saw the vital connection between education and the healthful growth of states; while they had profound knowledge of the mind and of the conditions of its development; studying as philosophers the relation of mind to the educational material, and the adaptation of discipline to the various stages of mental progress.

And such an educational statesman and philosopher was he whose high worth we this day commemorate; whose life and beneficent work, though deserving a far abler pen than mine, I have, nevertheless, by your request, and as a labor of love and duty, undertaken to describe.

Henry Philip Tappan was born at Rhinebeck, on the Hudson, the 18th of April, 1805. This old Dutch town,

situated about a hundred miles above the city of New York, had been settled by his áncestors, in company with other emigrants from Holland, in the early days of the colony of New Netherlands. His father was Major Peter Tappan, a descendant of the Tappins of Lorraine; a family of Huguenots that had taken refuge in Holland at the time of the revocation of the Edict of Nantes. His mother was of the ancient family of the DeWitts of Holland. At the time of his birth the echoes of the revolutionary struggle had scarcely yet died away. The valley of the Hudson, the cradle of his childhood, was still alive with fresh reminiscences of heroic conflicts. From his father, who, in early manhood, had served as an officer at the siege of Yorktown, he inherited that love of country, that pride in its heroic struggle and glorious triumph, and that adoring reverence for Washington, that lived in his heart fresh and undiminished to the latest hour of his life. Washington was to him the grandest personage in all history; Washington he regarded with a sentiment akin to idolatry.

In early youth he was called, not unfortunately indeed for him, to struggle with the hardships of straitened resources. His father, by an unfavorable turn in his affairs, was suddenly reduced from affluence to comparative want. Henry Philip was compelled, like many of the successful men of our land and of his own generation, to win the means of his education by teaching. In other lands, the calling of the teacher is usually open to those alone who enter it as a profession; with us, many eminent men have made this experience the first step to distinction. The young man who is necessitated, whether by this or any other occupation, to earn his own

support, and thus to become the "son of his own works," finds it in the end no misfortune to have been compelled to "endure hardness," and thus to have begun early that hand to hand fight with trial that develops the highest type of manhood.

Being thus cast upon his own resources at the age of fourteen, by earnest effort he made his way, two years later, into Union College, where he took his first degree in 1825.

Union College had been for twenty years under the presidency of Dr. Eliphalet Nott, who became, both on account of his long administration of sixty-two years, and of his many admirable qualifications for the office, one of the most remarkable of college presidents. The college was still young. It had been founded by the united efforts of the several leading denominations of Christians, and from this fact had received its title of Union, both as a symbol of its origin, and of the spirit that was expected to control its teaching and discipline. Happily, Dr. Nott, its third president, was inspired with the same broad and liberal spirit that actuated its founders. Under his administration Union sent forth many graduates who became distinguished in the professions and in public affairs; men who owed to him not less their high aims, and their views of life and duty, than their habits of thought and investigation. But among all those who came forth from his moulding hand, there were three whom he regarded with peculiar affection and pride; three so marked in character, and inheriting so many traits in common from their intellectual parent, that we might liken him and them to Nestor with his triple brood of heroic sons.

These three were Francis Wayland, Alonzo Potter, and Henry Philip Tappan. They were graduated successively within the period from 1813 to 1825. Wayland and Potter were officers of instruction when Tappan took his baccalaureate degree. All of them exhibited as students those gifts which, under the wise nurture of Dr. Nott and his faculty, paved the way for their future success and reputation. Noble gifts, indeed, all of them had received from nature. Upon their very forms she had set the stamp of greatness. In the stature and splendid frame, the mien and countenance of each, there was that which at once attracted the attention and inspired respect. Once seen they were not easily forgotten.

*Doctrina sed vim promovet insitam,  
Rectique cultus pectora roborant.*

In cast of mind they were somewhat different. While all were remarkable for mental grasp and penetration, the minds of all did not move with equal facility; and in this respect there was a marked contrast between Wayland and Tappan. The one was slow and cautious, scrupulously turning every stone, advancing to his conclusion, step by step, with almost inevitable certainty. The other, not less sure in his generalizations, but impatient of detail, was quick in thought, and was aided rather than misled by a vivid imagination. In temperament Wayland was serious and somewhat stern, and inclined to look at the dark side of human character, though this tendency was restrained or corrected by the grace of Christian charity and by a conscientious judgment. Tappan was of a warmer nature, judging men less severely, and seeing in life more of sunshine than of

shadow. In Bishop Potter there was a disposition approaching less to either extreme, and a habit of thought more like that of Dr. Wayland; while as a college lecturer he excelled them both in the power of awakening interest and enthusiasm. In religious views, too, and church relations they were different. All were ordained as Christian ministers at an early age; but Wayland as a Baptist, Potter as an Episcopalian, and Tappan as a Presbyterian. These three, also, became distinguished professors of philosophy, and authors of philosophical works; all became eminent leaders in education, and active participants in the discussion of moral and social questions. Finally, Dr. Wayland and Dr. Tappan closed their life work as presidents of universities, and moved almost side by side in university reform; while Dr. Potter, holding for a time the office of vice-president of Union, was only prevented from succeeding to the presidency by his election to the bishopric of Pennsylvania.

As to the result of their labors, who can place upon them any just estimate? Who can measure the far-reaching influence of the thought, the truths, the principles, the doctrines, uttered by them in the class-room and on public occasions, or expressed in books and pamphlets; gradually shaping opinion, until ideas which were in advance of the times, are now familiar maxims expressed in the action of organized societies or embodied in living institutions? Who, indeed, can estimate the results of the teaching and the example of one great educator like Dr. Nott,—especially when they come to the world through such disciples as these three noble sons of his mind and heart? And they always through life looked up to their venerable master with the simple

reverence and affection of children. In my last interview with Dr. Wayland, a short time before his sudden death, he said to me: "Be sure, on your return to Michigan, to stop and see Dr. Nott. It will do you good to talk with such a man. I do not know his equal. I owe everything to Dr. Nott." Thus did the veteran president of sixty-five speak of his old master now past the age of ninety. And he did but utter a feeling shared with all the other pupils of that distinguished educator.

I love to dwell upon the memory of these truly great men. They come up before me as I have seen and heard them, towering forms of a generation past; representatives of a class peculiar to the first half of this century, such as we shall scarcely see again; not men of minute scholarship, accomplished exclusively in some special line of study, or acquainted with one aspect of some particular subject; but at once broad and strong; many-sided in learning and culture; well acquainted with affairs; philosophical at once and practical; lovers of science, but not isolated from the world; profound in study, yet active in society. They were raised up by the times and for the times.

On leaving Union Dr. Tappan entered the Theological Seminary at Auburn, and completing there his preparation for the ministry in the usual course of three years, at the age of twenty-three was settled as pastor of the Congregational church in Pittsfield, Massachusetts. On the eve of his ordination to this charge, he married Julia, the daughter of Colonel John W. Livingston, of New York; thus forming in the freshness of youth that bond of sacred and tender companionship which was destined throughout the journey of life to

enhance and sweeten the joys of prosperity, and to afford unspeakable comfort and solace in the inevitable days of trial.

Though endowed with all the qualities that make an effective preacher, it was not in the ordering of Providence that he should continue long in the sacred office. A bronchial affection, aggravated by the rough winters of Berkshire, compelled him at the end of three years to relinquish his pastorate, and to seek relief by a brief sojourn in the West Indies. Six months later, at the age of twenty-seven, he accepted the chair of Moral and Intellectual Philosophy in the new University of the City of New York.

The acceptance of this chair was a turning point in his career. It brought him into practical contact as a teacher with university work. He had already become convinced that American colleges, as then conducted, not only failed to impart the higher education which they professed to give, but had drifted far behind the needs and demands of American society. He now became more fully alive to their deficiencies, and began to reflect upon the possibility of organizing in America an institution which should be a true university, affording all the advantages of European universities, with their various faculties, their ample equipment of libraries and apparatus, and their high and liberal tone of study.

For several years, while reflecting upon this problem, he devoted himself with earnest enthusiasm to philosophical investigation and teaching. But difficulties arose in the University of a nature that led the great body of the faculty to resign, and, among the rest, Dr.

Tappan. To him this respite, after years of university labor, was no disadvantage. It afforded him the opportunity for writing those works on theology and philosophy by which he powerfully stimulated the thought of his contemporaries, and won for himself a distinguished place in the literature of his country and of his age. Without this he would indeed have become known as an eminent leader in education, but he would not have secured that permanent place in the history of thought and letters which is only reached by the authorship of books of solid merit. Gifted with a mind eminently philosophical, led by the influences around him in his collegiate and theological training, and still more in his experience as a teacher, to cultivate this bent of his genius, he had gathered up rich stores of learning and of philosophical deduction. A writer whose mind is filled to overflowing with matter of which his heart, too, is full, can put his thoughts on paper with wonderful rapidity. He now brought forth from the rich granary of a well-stored mind those masterpieces of metaphysical thought which made a profound impression on the philosophers and theologians of his generation, which breathed a spirit powerfully stimulating all kindred minds, and which soon made him favorably known, not only in his own land, but in all the learned circles of France, Germany, and Great Britain.

First appeared his "Review of Edwards's Inquiry into the Freedom of the Will." This was published in 1839. It was followed in 1840 by the volume on "The Doctrine of the Will Determined by an Appeal to Consciousness," and the next year by "The Doctrine of the Will Applied to Moral Agency and Responsibility."

While preparing these treatises for the press, the author was also busy with those lines of metaphysical and psychological investigation that resulted in his admirable system of Logic published in 1844.

All these productions are characterized by freshness, originality, and vigor; all speak a mind candid and free, boldly questioning the dicta of past authorities, and fearlessly uttering its own convictions. For a century the famous argument of Edwards, maintaining the bondage of the will, had been regarded as uncontroverted and incontrovertible. Not to accept his conclusions, not to embrace them implicitly in their whole compass, was to fall under suspicion of unsoundness in the faith. Now, a young doctor in the church, dependent for position on the vote of conservative boards, must take heed to his ways. Truth, conviction, candor, are all very well; but policy, expediency, in a word, bread and butter, are present necessities. You may quietly hold opinions contrary to the received authorities, but you are under no obligation to proclaim them at the sacrifice of present interest. You must suppress your too liberal and advanced ideas. Whatever you may think of the freedom of the will, you must have no will of your own. You are fitted only for a peculiar kind of work, and therefore dependent. Publish your beliefs, and you will forfeit place and livelihood. All openings will be closed, your prospects blasted. But such admonitions were in vain. Conviction was mightier than expediency. "Blood will tell." He had in him the spirit of the banished Huguenots of Lorraine, and of the sturdy old De Witts of Holland; the spirit of true Protestantism that has been alive in the world from Stephen the Martyr to the

present day. Through life he was true to his convictions. He was frank and bold; he was incapable of dissimulation, he hated hypocrisy. But now there was added to this impulse of a nature quick to act out its convictions, his sense of duty to Christianity and to man. His motive is thus expressed by Vapereau, one of his French critics: "Misled at first by fatalistic doctrines, he now recognized their errors and dangers, and turned all his efforts to refute them. Hence, his numerous writings on this subject." He felt that many of his Christian brethren were crushed under a belief which differed, as he thought, but a shade from that of blind necessity and fate. He thought it a duty to promulgate the arguments which had emancipated his own spirit, and which might bring again the sunshine into other souls. Therefore, heedless of the cautions of friends as to probable harm to his worldly interests, he put forth these treatises on the will and on human responsibility. I need say nothing further as to their scope and character. I should not have space to enter into any analysis of them, even if I felt competent to the task.

It is an interesting coincidence that Edwards in the eighteenth century and his reviewer and opponent of a hundred years later, both made a strong impression on the European mind. Of both it was remarked, that they had only to devote their labors to the field of metaphysics to be reckoned amongst the foremost of writers on speculative philosophy. Of Dr. Tappan, the British Quarterly observed: "Tappan's valuable work on the will abundantly shows his capability of contributing largely to the cultivation, to the real advancement of mental science, were he to limit his inquiries to psychol-

ogy." This opinion was justified by his treatise entitled "Elements of Logic; together with an Introductory View of Philosophy in General, and a Preliminary View of the Reason." The leading French philosopher of the century, Victor Cousin, said of this book: "It is equal to any work on this subject that has appeared in Europe." All the standard reviews of Great Britain and America received it with unqualified praise, and assigned to its author a place among the foremost of contemporary philosophers. In the conception of this treatise, as everywhere, he shows himself in advance of the existing educational methods, both in England and America. The subject is handled with a breadth of treatment adapted rather to advanced university work than to the ordinary and limited range of college recitations. And, no doubt, it was this broad method of treatment, starting from a clear and ample discussion of the psychological basis of dialectics, together with the freedom and freshness of the style, everywhere exhibiting the genial spirit of one who is at once master of his subject, and in love with it, that attracted the attention of Cousin, and won the encomium of him whose verdict on such a question was more significant than that of any man living. The republication of these works in Scotland seventeen years after their first appearance, is an indication of the esteem in which they continued to be held abroad. Indeed, if genuine merit of thought and of literary form can guarantee the memory of any author, the name of Henry Philip Tappan inscribed upon such monuments will not be lost or forgotten.

It would be a mistake to suppose that Dr. Tappan was stimulated either in his literary enterprises or in his pro

fessional labors, by the mere motive of reputation or ambition. While he would not have professed indifference to praise, and to those honorable titles, which mean most when they are unsought; yet all who knew him well must have felt that his ruling motives were those of an earnest and enthusiastic spirit, eager to make known the truth, because it is truth, and because the world needs it. Academic honors, however, are sure to seek out such a man. In 1845, he received from his Alma Mater the degree of D. D., and from Columbia that of LL. D. in 1853. More significant was his election as a Corresponding Member of the Institute of France. This rare honor, bestowed upon him in 1856, was probably due to the fact that the members of the Institute accepted the judgment and high estimate expressed by Cousin, as justly deserved. The interest felt by Victor Cousin in Dr. Tappan, led to a correspondence and finally to a personal intimacy which continued to the death of the former in 1867. Their first interview, which occurred in 1851, is thus described in the words of Dr. Tappan :

“There is an individual in Paris who forms one of these splendid examples, whom I felt desirous of seeing. I had on several occasions received friendly messages from him, and I had long felt so strong an admiration for his genius, and so genial a sympathy with the spirit of his writings, that I did not look upon myself as utterly a stranger to him. I refer to M. Victor Cousin. \* \* \*

“M. de Tocqueville had informed me that he conversed only in French. My own powers of French conversation being limited, I took my young daughter with me to act as an interpreter. I drove to the Sorbonne, and

sent up my name. M. Cousin received us in the ante-room in a most cordial manner. I told him I had brought my daughter to help us in our conversation. He appeared delighted with the contrivance, seated us in two chairs in his library, side by side, and took another in front of us, and, grasping my hands between his, began to talk in that agreeable manner which is native to the French, and which in him has received all the grace of the highest cultivation. I understood his French generally well enough, and he appeared to understand my English, for each talked in his own language, and when any misunderstanding occurred on either side, my daughter made the way smooth again. \* \* \* \* \*

"He appeared to anticipate political difficulties, and spoke playfully, and yet, perhaps, half in earnest, of being compelled to go to America. 'But,' said he, smiling, 'how could I leave my books? These are my wife and daughter.'

"'Oh,' replied my daughter, 'my father will share his library with you.' At this his eye kindled, and he smiled with a grateful expression; he seemed touched with the enthusiasm of a young heart.

"I spent about two hours with him. I saw him once more when he called to bid me good-bye before I left for America."

In 1851, appeared his treatise on University Education, the keynote of his subsequent publications and utterances on this subject; and in 1852, a book of travels entitled "A Step from the New World to the Old, and Back Again; with Thoughts on the Good and Evil in Both," the fruit of his observations in his first European

tour. Among the sketches of European travel which crowd our book shelves, this is one of the best; and apart from the interest it has for the general reader, it is particularly attractive to those who have been acquainted with the author, as a work in which he gives free expression to every thought and fancy, reminding us at every step of those traits of mind, of sentiment, and of imagination so characteristic of the man. If any one desires to study a perfect mental portrait of Dr. Tappan, unconsciously sketched by his own hand, let him read this "Step from the New World to the Old." It is from this book that I have extracted the interview with Victor Cousin, above quoted.

Before he made this first visit to Europe, he had added to his literary employments the charge of a seminary for young ladies. The pupils of this school, though not long under his instruction, received so much benefit from his careful and conscientious teaching, that he continued through life to receive expressions of their gratitude and esteem. He was deeply interested in the education and culture of young women; but he was not in favor of the admission of women to colleges. This was the only idea of the times with which he was not in sympathy. Nor is this surprising. The great majority of college men in our country, and nearly the whole body of university men in Europe, were opposed to it. The objection urged by him and all others, expressed in one word, was *incompatibility*. College life, study, manners, discipline, surroundings, all were thought inconsistent with the nature of woman and the requirements of woman's education. But the experiment now in actual operation in this and many other institutions, does not seem to

justify the fears with which it was regarded twenty years ago. Many who were earnestly opposed to the innovation have lived to be convinced that it is either harmless or a positive good. Whether Dr. Tappan would have been among these, had he retained his connection with the University, I cannot say; but this I know, that his objection to the admission of women was not the result of mere prejudice. It was based on a sincere belief that this innovation would be detrimental both to the interests of the University and of female education. Certainly, one who had devoted some of the best years and efforts of his life to the instruction of young women, could not have opposed their admission to colleges because of any lack of interest in their education and culture.

Soon after his return from abroad in 1852 he was invited to resume his former chair of philosophy in the University of New York, and the same year he was elected to the Presidency of the University of Michigan. This institution during the first ten years of its existence had been governed by a faculty without any permanent president, electing a chairman or temporary presiding officer from year to year. His name had been proposed to the Board of Regents by Mr. Bancroft. The considerations which induced him to prefer the presidency of this young University in the West to his old position in New York can be readily inferred from the views in regard to university reform expressed in the book which he had published on that subject, and in his later educational writings.

He desired to take part in the creation of an American university deserving of the name. In his examina-

tion of this subject he had become satisfied that certain conditions were essential which could be best fulfilled in a new and rising commonwealth. A university, in the proper sense, could be built up only as an inseparable part, and as a living member of a system of public education. This was evident, both from logical deduction, and from the history and present state of European education. And the fact was corroborated by the acknowledged failure of American colleges hitherto to become universities. The university must rise from the successive stages of primary and secondary schools. Where these were not built up and permanently sustained the university was impossible. But these could be secured in completeness and perfection only by State authority, and by State and municipal appropriations derived from public funds and public taxation. The university itself, also, with its several faculties, its buildings, its libraries and varied apparatus, was too vast and too constantly expanding to be maintained by any private corporation. If here and there some exceptionally wealthy corporation had succeeded in establishing an ample institution of a high character, there was no guarantee that its courses of study and its discipline would constantly be those which the largest demands of the people and of the age required. Hence, no university of the highest character was found in Europe unconnected with a state or national system of education, and unsupported in part or in whole by the public funds. Oxford and Cambridge formed no exception, for they were universally admitted, even by leading educators of England, to have fallen lamentably short of the character of genuine universities.

But, if private corporations and denominational boards in this country could not in general sustain the expense of equipping and maintaining genuine universities, much less could they meet the expense of supporting, together with universities, a complete system of common and high school education, embracing a whole population, and providing for every branch of study. All Christian \*denominations united could not do this, even if union among them were possible; for they find great difficulty as a body in raising means for the adequate support of the Christian ministry, and the agencies necessary for building up Christianity in the world. How, then, could they, in addition to this, take upon themselves the burden of secular or popular education? If, indeed, secular education were to be left by the State to the several Christian denominations, there would be not only thousands of starving ministers, as now, but thousands of starving schoolmasters. Then, again, the denominations in such a case, shaping their primary schools and their whole course of training according to their distinctive ideas, would leave a vast proportion of the community alienated and practically shut off from all education; and thus the people, without a government system of education, would be degraded to the condition of ignorance and illiteracy of the masses of England at the beginning of the present century. Such a policy would, therefore, be suicidal to the State, and, in the end, to the Christian denominations themselves.

In the eastern States, to which the attention of Dr. Tappan had been mainly directed hitherto, the desired conditions had not existed, and apparently could not be created. Those States had their common schools, but

no general and complete system embracing the university grade. And this could scarcely be hoped for, because the place of the university had been long pre-occupied by numerous colleges, with comparatively narrow interests, isolated from the popular education, and each striving to build itself up independently of other institutions. In the East, therefore, and even in his favorite city of New York, he saw no encouraging prospect of realizing his ideal. But now, led by this unlooked for invitation from Michigan, to examine the State University, its organization and its relation to the State system, he was inspired with new hope. He found in our Constitution and our legislative statutes provisions for public schools and for higher institutions, embracing the entire field of education. He found the German or Prussian system held up to the people by the superintendents of public instruction as the most perfect model to be followed. He also found that little or nothing had been accomplished by private corporations in occupying the ground which in a perfect State system belongs to a State University. Under these circumstances he could not hesitate. He accepted the appointment, removed with his family to Ann Arbor in October of 1852, and delivered his inaugural as first President of the University in the following December. The feelings and aims with which he gave up long familiar scenes and intimacies, to enter upon his new and responsible charge are described by him in a passage of his address before the University Christian Association, written a few years later: "When I received a call from the late Board of Regents to take charge of this University, I felt as all men in middle life must

feel when called to break up long-cherished associations, to forsake the home places of childhood, youth and manhood, to enter new regions, however glorious and beautiful they may be. I had been so long accustomed to see the sun rise from the Atlantic wave, and 'scatter the east wind upon the earth,' that I recoiled from the thought of watching him in his noontide splendor looking down upon these vast lakes as upon 'a molten looking glass,' or of watching his setting over these unbroken prairies, as if wearily traveling to find his rest beyond the Rocky Mountains: and I had been so long accustomed on solstitial summer days, like this, to track the shadows upon the hills and mountains which embosom the Hudson, on whose enchanted banks I breathed the air of spring as my first taste of life, that it seemed to me I should lose alike my identity and all 'local habitation' amid these boundless plains and forests, and in this mighty, rushing tide of human life. Believe me, it was a painful decision for me to make to accept that call, although so honorable, and implying so much public trust. But I saw that I was called for no ordinary purpose, to enter upon no common work. A young, vigorous, free, enlightened and magnanimous people had laid the foundation of a State University; they were aiming to open for themselves one of the great fountains of civilization, of culture, of refinement, of true national grandeur and prosperity. While leveling the forests and turning up the furrows of the virgin soil to the sunlight, they would enter upon the race of knowledge, and beautify and refine their new homes with learning and the liberal arts. \* \* \* It was the charm of this high promise and expectation that drew me here.

‘As a trust was reposed in me, so I came trustfully. If I had not something to bring, if I were not capable of doing something, why was I called? wherefore should I presume to come? No one should be called to such a work who has not given pledges of competency; no one should undertake it who is entirely dubious of himself. I hold it as a fixed principle that a true man must know himself; and that he who undertakes a public trust must have principles settled, methods defined, a course of action conceived of, a brave heart to govern, a ready and not unskillful hand.’ ”

In accordance with these high aims and this brave confidence, he entered upon that work which we must regard as the special mission of his life. If his writings had won for him a distinguished position among the ranks of philosophers, and a fame that must survive in literature, the service he rendered in Michigan to the cause of the University and general education, has given him a high place among those whose ideas are embodied and ever abiding and growing in living institutions. This University, whatever may be its progress towards the highest development, whatever amplitude it may attain in the variety of its departments or the diversity of its learning, will always represent, and can never go beyond the ideal held out before it by the first president.

If any one imagine this to be the language of fond panegyric, let him carefully peruse the educational writings of Dr. Tappan, beginning with the volume on University Education, which I have before mentioned, and embracing the various reports and addresses of which his pen was so fruitful during his administration. Those

who remember his frequent extemporaneous addresses on this favorite theme, will be still more impressed with the justice of my eulogium.

Among these various papers I would single out especially the President's first annual report to the Board of Regents made in 1853, his address before the literary societies in 1855, and his address before the Christian Association, in 1858. In these will be found distinctly presented and ably discussed his plans and views as to the progress of the University. No greater service could be rendered at the present moment to the interests of education both in this State and in the country at large than the publication of the passages of these important documents that relate immediately to this subject; and I have often wished that such a compilation of Dr. Tappan's addresses and reports might be issued from the office of the Superintendent of Public Instruction.

It is necessary here to state only in substance the leading ideas of what I may call his university policy :

1. The grand object in view is the development of the infant institution already organized with its two departments, one of Literature, Science, and the Arts, the other of Medicine, into the genuine university contemplated by the pioneer statesmen of Michigan, and by the State Constitution itself; "a university worthy of the name, with a capacity adequate to our wants, receiving a development commensurate with the growth of all things around us, doing a work which shall be heartily acknowledged by the present generation, and reaching with increasing power through the generations to come."\*

\* Report of 1851.

Such an institution contemplates nothing less than the whole sphere of higher education embraced by the great continental universities of Europe, and especially by those of Germany, with their ample equipment of books and apparatus, and all the Faculties, excepting that of Theology.

2. The first condition of success is the proper selection of the professors. Every chair must be filled by a man of exceptional talent and of thorough learning; perfect master of his branch of instruction, and prepared to bring forth in his lectures the results of reading and original research. He must be the very best man of his specialty that can be found; therefore, chosen without any reference to political or church relations, or personal favoritism; not a picked up man, but a picked out man. Without severe adherence to this principle the University cannot be the authority and the standard in learning which the Constitution designed it to be as the head of the State system.

3. There must be ultimately one common standard of attainment as the condition of entering all departments, whether professional or literary. This alone can secure the high level of education which all must aim at, and at the same time create any real internal unity. On this condition alone can the professional schools cease to be, as at present, in American universities, mere loose appendages to the institution, and not forming with it a genuine university organism.

4. But this object cannot be accomplished in a day. Present conditions and necessities must be accepted, and every movement in the transformation must be made without haste or violence. Therefore,

5. The present collegiate or gymnasial organization in the literary department, with its fixed course of four years, with its schoolmaster methods and discipline and state of pupilage, must be for a time retained; but its work must be gradually transferred to the high schools or to newly-created intermediate schools, or gymnasia, where such work properly belongs. Meanwhile, university methods, university lectures, free and manly habits of study and investigation must be gradually worked into the courses. At the same time, in the professional departments the attainments required both for admission and for graduation must constantly be advanced, until all departments shall be equal in respect to discipline and learning, and all equally honorable to the institution.

6. But all this presupposes and involves constant progress in the common and high schools towards that perfection without which the University itself cannot be perfect; while, reciprocally, the lower schools themselves are acted upon and elevated by the influence of the University: so completely do the three grades mutually depend and react upon each other.

European governments which recognize the principle of Church and State find little or no embarrassment in maintaining theological faculties by the side of the others which go to make up their great national universities; but an American State university, under a government which cannot discriminate in favor of any one among the numerous Christian denominations into which its citizens are divided, must leave the religious community itself to provide for the theological training of the sacred ministry. Therefore, the President earnestly

cherished, and often expressed the hope, that at an early day the denominations, each for itself, would see the wisdom of establishing at Ann Arbor theological schools which should enjoy all the advantages of association with the University; free access to its libraries, its class rooms, its lectures, and to all its privileges; while such schools could not fail to create around themselves a religious atmosphere, and thus aid in making the chief educational institution of the State a centre of Christian as well as of intellectual culture.

The plans of the new President, so far reaching and so far in advance of the times, involved in the end the necessity of large financial resources, and, also, on the educational side, constant and sure progress in the other two divisions of the educational system, namely, the common school and the high school grades. Therefore, the President constantly urged the necessity of keeping before the public the great interests of the University and the local schools of the State, as forming vital members of one body, all of which must either thrive or perish together. Therefore, he urged upon our legislators the policy as well as the duty of being generous to the University, in common with all other State institutions of learning. And to the building up of the University and the whole system of State education, in accordance with these broad and enlightened plans, he devoted the years of his administration, and was ready to devote all the years of his life.

He did not claim that all these ideas were original with him. As I have before said, he had learned that the way had been already wisely and well prepared before his coming; that something analogous to the sys-

tem of Prussia had already been established, at least in form, by the constitution and legislation of Michigan. And no one more than he esteemed and honored that wise and good man, the Hon. John D. Pierce, our first Superintendent of Public Instruction, who first conceived and outlined in legislation the educational work of the State; and who, within the last few months, has followed to the grave the first President of that University to which he himself had given its original form and designation. Well does he deserve to be held in grateful remembrance by every citizen of Michigan, and by every alumnus of the University.

One of the first acts of the President was to do away with the traditional mode of college life called "the dormitory system." This system had been hitherto one of the characteristic features of American universities. A row or a cluster of rectangular buildings, partitioned into sleeping apartments for students, with incidental recitation-rooms, was the first essential of a college or a so-called university. Faculties, men, well-stored brains, libraries, laboratories, were the second, if not a secondary, consideration. The University of Michigan during its first decade had followed the old custom. But the President, looking forward to the great numbers that in the course of time would probably be assembled here, thought it impracticable and absurd to undertake, with the funds which would be needed for the legitimate purposes of education, to build apartments for a thousand or two thousand, or, it may be, three or four thousand sleepers. He, therefore, seized the early moment, before the expensive evil should be fastened and entailed upon the institution, to convert the dormitories already

built, into much needed lecture rooms, class rooms, and museums. In European towns, whether large or small, wherever universities existed, private lodgings had always been found more than sufficient to meet the demand. Here, too, in Ann Arbor, the common law of "demand and supply" could not fail to hold good.

The wisdom of this measure has been fully justified by the result. It has proved that the expenditure of the public funds for dormitory buildings is not demanded by any real want; it has saved the University from useless outlays, which would have largely exhausted its income, and it has obviated the necessity of calling upon the State for any appropriations except those needed for purely educational purposes. But, while it shut off a source of financial embarrassment which would have been ever increasing and never ending, it secured, at the same time, in the judgment of the President, a great advantage in the life and morals of the students. "The dormitory system," says he, "is objectionable in itself. By withdrawing young men from the influence of domestic circles, and separating them from the community, they are often led to contract evil habits, and are prone to fall into disorderly conduct. The difficulties of maintaining discipline are greatly increased. It is a mere remnant of the monkish cloisters of the middle ages, still retained in England, indeed, but banished from the universities of Germany."

While moving safely and patiently towards the consummation of his broad university plan, President Tappan aimed to enlarge and liberalize the existing Collegiate or "Literary Department." He carried into immediate effect a recent enactment of the Legislature, by

establishing courses of study parallel to those of the old curriculum, either not requiring the ancient classics, or leaving to students their individual preferences among all branches taught in the institution. These were the so-called "Scientific" and "Optional Courses"—looked upon with suspicion, or met with decided opposition on the part of old-fashioned college men. It was, indeed, an innovation; but, says Dr. Tappan, "It is the part of wise men neither to court innovation through a love of novelty, nor to shun it through a fear of the imputation of fickleness; but to be always alive to the claims of rational progress."

At the same time were established, as the beginning of technical and practical schools, a Department of Engineering and a Chemical Laboratory. Then, too, the new and lively interest awakened in behalf of the University, led the citizens of Detroit to place in the hands of the President the means of erecting our astronomical observatory. This important department of the University, soon completed, and named, in honor of the donors, "The Detroit Observatory," has more than fulfilled the sanguine hopes expressed by the President of its success. Under the direction of the eminent astronomers Brünnow and Watson, it has become distinguished amongst the foremost institutions of its kind.

And now, I need not tell you with what hopeful enthusiasm the President pursued his task; how his generous aims were seconded by the Regents, the Faculties, and the citizens; how students from the State and from abroad began to flock to our halls; how new departments were added, facilities multiplied; how, indeed, all his hopes and prophecies were in rapid pro-

cess of fulfilment. Nor need I remind you who were students in his time, what kindness mingled with decision, what gentleness and candor, what parental love and sympathy, marked all his intercourse with those under his charge. And you easily recall with me his noble and dignified appearance on public occasions. How impressive was his eloquence!—like his mind, broad, profound, and clear. He wrote and spoke as one who stands above and looks down into his subject, comprehending with clear vision its whole compass and every detail.

His sentences moved on with the unerring certainty, and the definiteness of form that characterize a mind seeing the end from the beginning. It was especially in extempore speech, and when moved as only powerful natures can be moved, that he made his grandest appeals to conviction and feeling. It was all the inspiration of the moment, but it was masterly in style as well as mighty in sentiment. You will readily recall those brief addresses with which he was accustomed to close the exercises of the commencement. As he stood on the platform, looking down into the faces that had become familiar, feeling that many of them he never should behold again, the thought of the risks and the uncertain destinies of these young lives, stirred his soul to its inmost depths. Then came warm from his heart those words of love, of wisdom, of encouragement, and of tender admonition that can never be forgotten.

And so were the rich endowments which nature had lavished upon this man, his commanding form and presence, his mind at once logical and imaginative, his spirit at once bold and gentle, perfected and crowned by this

gift of lofty eloquence. And the University was always proud to be represented by such a head, whether at home or abroad.

The prosperity of the University, its increasing strength and numbers, were for a time affected by the war of secession. Many of our brightest sons perished on the field or in the hospitals; our departments and our classes were more than decimated. We all bitterly mourned the sacrifice, though proud of the heroic dead. No citizen was more fully alive than President Tappan to the importance of a vigorous prosecution of the war. This feeling was that which was to be expected in the son of a revolutionary patriot, and in one who had grown up near the homes of the Schuylers, the Herkimers, and the Clintons. He believed that the war should be unmixed with compromise, unhindered by discussion; that war alone should occupy the thoughts and concentrate the energies of the people; that war, and war alone, should decide once and forever the great question at issue. His views are expressed in the following extracts from an address on the national affairs prepared by the request of the students of the Law Department, and read before them in January, 1862: "We have six hundred thousand men in the field and our business is to lead them to victory. \* \* \* \* \* The discussion of political, philosophical, or moral principles, now, has no bearing upon the work in hand. We are in the midst of a war which leaves us no alternative but brave fighting, or ignominious and fatal submission.

"In times of peace, our principles, our politics, our fanaticisms may jostle each other, but in this time of war—standing as we do upon the fiery edge of battle—we

stand shoulder to shoulder for the republic. We ask not now what is your nationality, what is your creed, what is your party. We ask only, what is your banner—are you for the Stars and Stripes? \* \* \* \* \* Let us carry our banner victoriously from the Upper Lakes to the Gulf of Mexico, from the Atlantic to the Pacific. This is the work in hand—a work large enough to occupy all our powers, a work majestic and catholic enough to sink all our political differences, a work whose imperious necessities must melt us into one heroic people sworn to conquer or to die. \* \* \* \* \*

“All our difficulties arise from discussing opinions and institutions existing in the enemy’s country, and attempting to frame a policy to meet them, when our proper business is to fight that we may win. Victory solves a thousand problems in a moment, while speculation is stumbling among the dark mountains of fear and uncertainty.

“When we have reconquered territories violently wrested from us, when we have prostrated the rebellious and thrown our protection around the loyal, then will arise the question upon what basis shall the Union be restored, and what measures shall be adopted for the future and permanent security of the republic. We will wait for the harvest time to gather the fruits of our present labors and sacrifices. Now is the time for labors and sacrifices only.

“We are managing the ship of state in the midst of a stormy and perilous sea. We are placed, some at the helm to steer, some at the bow to look out, some along the deck to manage the sails, some at the pumps to control the leak. Let every man do his duty. We have

but one thing in view now ; no one can mistake it ; that one thing involves all that is dear to us in life, and is of such awful moment, of such urgent necessity, that we cannot pause to deliberate, much less to indulge in words—we can think and speak only in action. Forget everything else and save the ship.”

The unhappy circumstance which brought an end to an administration begun so auspiciously, conducted with such ability, and attended with such grand results, will never cease to be a source of painful regret. It is in the very nature of great qualities—of moral force and brave purposes, to call forth resistance. Thus the work of strong men is sometimes shortened ; though, thank God, their ideas are not limited, “and their works do follow them.” How happy should we have been to-day, could we have been permitted to announce to him that one of his great ideas, indeed, the controlling idea of all, after twenty-nine years of waiting, has been embodied in action ! that the freedom of study, the university lectures, in short, that broad university plan, which he projected and longed to see in operation, has been actually established and announced to the world.

Amid all the controversy and the passion of the hour, no one ever questioned the greatness of his mind or the solidity of his reputation ; the wisdom of his educational plans, or the high merit of his educational achievement. But it was not in his nature to temporize. At once, with all that were dearest to him, in the autumn of 1863, he bade farewell to the State and the country. He sought forgetfulness of the past, solace and repose, among the familiar friends and amidst the familiar scenes of the old world. In Berlin, in Paris, in Bonn, in Frankfort,

in Basle and Geneva, he found those who gladly welcomed to their literary and cultivated circles one who had already become familiar to them both in person and in his contributions to thought and to letters. Such society, together with the intellectual treasures of European libraries, and the whole world of European art, were exhaustless sources of interest, of profit, and of the most exalted pleasure. Then, too, there was the loveliness of nature tempting his steps now to the lakes and glaciers of Switzerland, or to the fir-clad hills of the Black Forest; now to the sunny slopes of Italy and the margin of the blue Mediterranean. Often had I heard him express the wish to spend the evening of his days, if possible, where he could be surrounded with all that was beautiful in nature, and all that was perfect in civilization. Let us hope that this last period of his life, passed amidst scenes, associations and intellectual resources so consonant with his desires, brought to him all that blissful repose to which he had looked forward in those earlier days.

These last years, indeed, were clouded with one great sorrow. He was called upon to mourn the death of his only son, John L. Tappan, for several years librarian of this University, and remembered by the older members of the Faculty, and the alumni of the earlier days, as an amiable and courteous gentleman. The shock fell the more heavily as his death occurred suddenly, and in the midst of strangers, when he was on his way from Paris to the home of the family, at that time residing near Frankfort. The earnest sympathy of their friends, both in Europe and at home, could do but little to relieve this heavy blow. Only the healing hand of time

and an unwavering trust in God could bring back to the stricken souls their wonted cheerfulness.

And now our thoughts follow the venerable President to that lovely spot, one of the most lovely in all Switzerland where he took up his final residence. Ten years before, in his book of travels, he had pictured this part of Lake Lemman. Let his words describe it now: "One of our apartments overlooked the lake. The following morning was clear and bright. I arose and went to the window, and threw open the shutter. What a scene burst upon my eyes! Was it enchantment, or was it reality! Was it earth or heaven! I can never forget that moment; neither can I describe my feelings. The beautiful lake lay beneath me. Directly opposite, on the further shore, arose, as from the water's edge, a wall of mountains; and mountain rose behind mountain, and over the whole was the delicate haze of the morning like a transparent veil. I looked down the lake towards Chamonni, and in the distance there was nothing but clouds. I turned towards the head of the lake, and the ice mountains of Savoy were glittering beneath the morning sun. So clear was the atmosphere, and so huge the masses, that they appeared just at hand. The ice mountains! Now I saw them for the first time. The ice mountains piled up far above all earthly things in the clear heavens! I gazed in silence. Then I turned away and walked about the room instinctively, to collect my thoughts, and arouse myself from the stupefaction of wonder. I went back to the window—there they were still. How glorious! how beautiful! how pure!—there was no stain upon them. How deep the consciousness that I possessed a soul, and thought, and feeling! I seemed to

spread myself over them, to embrace them—to become one with them. God is great; the soul of man is great. O Almighty Spirit! we are Thy work, made after Thine image; and here without are Thy stupendous works; the heavens are Thine—Thou hast garnished them; the earth is Thine; these everlasting mountains are Thine; we see Thee in Thy works—we feel the glory of Thy presence.”

It was in the midst of all this grandeur and beauty, where nature has done her utmost to create a paradise for man, in the ancient town of Vevey, near the head of Lake Geneva, cradled in the mountains, sheltered from the wintry winds, where roses bloom to the end of November, that about three years ago Dr. Tappan purchased the sweet villa of Beauval. Here a well built and comfortable mansion, ample lawns, groves and avenues of noble trees, charming shrubbery and flowers, on the very banks of the lake, with the Alps and the Dent-de-Midi looking down from the opposite side, promised all of delightful retirement and of happy tranquility that earth can give. And here his days were gliding smoothly along, when he received the news of the death of his old and cherished friend, the venerable Professor Williams. His answer to my letter conveying this sad intelligence, Mrs. Brünnow now informs me, was the last he ever wrote. That part of it which is not personal, I cannot forbear to read: “A few days since I received yours of the 25th inst., informing me of the death of Dr. Williams. I had already read an announcement of it in a Detroit paper. Upon this came the news of the death of President Garfield. How different the impression produced upon my mind by the two

events ! President Garfield in the ripeness of his powers, in the vigorous health of middle age, in the zenith of usefulness and influence, the chosen and beloved ruler of a great nation, falls as by the accidental sting of a serpent. It is hard to collect consolation for an event so untoward, so sad and terrible, and to our shortsighted vision, so unnecessary. Dr. Williams, on the contrary, had completed his honorable, pure, and useful life, and, as a shock fully ripe, is gathered into the heavenly garner. I am not surprised and startled by his death. I had heard of his increasing feebleness, and I knew that the end could not be far distant. We all contemplate this event with abundant consolation, with a sad and sweet tenderness, and with the light of faith and hope about us, like the glow of the setting sun. Dr. Williams was, as you say, a Christ-like man. He was a genuine Christian, and a true gentleman, and in all my intercourse with him, I never knew him to deviate from the principles of the first, or to do anything unworthy of the urbanities and manliness of the second. I shall always cherish his memory."

About seven weeks after this letter was written, came the startling announcement of his own sudden departure. Little did we think that he was so soon to follow the aged friend whom he, with us, so honored and loved. On the 15th of November last, after a brief illness, at first not alarming, but which proved to be paralysis of the heart, that noble spirit passed away. At his bedside were all his loved ones ; the dear and honored companion of his joys and sorrows ; the daughter who here grew up to young womanhood, who in married life had scarcely been separated from the parental home ; his

son-in-law, Dr. Brünnow, who had been with him from the beginning of his labors at this University; and his grandson, Rudolph Brünnow, born in Ann Arbor, and now a student of Strasburg—all these were gathered around the dying man to receive his last look and his last blessing. In the serene confidence of a Christian faith, in peace with God, in charity with the world, he passed away to his eternal rest. And now all that remains of that form, to us so familiar, reposes near the far off banks of Leman, by the side of many others from foreign lands, who have like him sought in that sweet vale a quiet home for the evening of life. And many of those who looked up to him as a friend and father, while rambling hereafter through the valleys of Switzerland, will turn their steps to that last resting place, and gaze with sad interest on that honored grave. Many, too, will seek the pleasant mansion of Beauval, and offer to the bereaved survivors the sympathy of grateful and loving hearts. And this sympathy I know that all who hear me, feel, and most earnestly would express even through these words of mine. May “He who never willingly afflicts or grieves the children of men,” visit their hearts with the strong consolation that He alone can give.

Thus lived and thus died Henry Philip Tappan, one of the most gifted men of our times; the Christian philosopher, the friend of Cousin, the lover of Plato; a cultivated scholar, a great educational leader; the first President of this University, and its true founder; whose work and memory are inseparable from its history; whose name shall live and be honored as long as the State and the University shall endure.









